

The **Musnad** *of* **Ahl al-Bayt**

40 full-chained Hadiths

on the virtues of the Family of the
Prophet ﷺ narrated from 40
of his descendants out of 40 books

by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

THE PRESENT work combines several aspects that make it unique in its kind. First, it offers an authentic corpus of Prophetic Hadiths that can be relied upon towards the correct understanding of an important aspect of Islamic religion and culture. Second, it is conveyed through precisely documented chains of transmission across fifteen centuries of historical narrators down to the contemporary masters to whom the author is directly connected. Third, it applies these narrative criteria in bilingual format for the first time within the anthological *arbaʿīn* or forty-Hadith compilation genre. Fourth, it treats a topic that forms the core of a Muslim's requisite knowledge of the obligation of love towards *Ahl al-Bayt*, the House of the Prophet Muḥammad—upon him and them blessings and peace. Finally, it does so in the inclusivist, centrist perspective of the *sawād al-aʿẓam* or overwhelming majority understanding of *Ahl al-Sunna wal-Jamāʿa*, the People of the Way of the Prophet and the Congregation of the Muslims.

The subject is of tremendous import to every believer in the Prophet who is the source, the paradigm and the objective of such love all at once. To speak and act upon this knowledge necessarily presupposes any claim that one loves God Himself. A picture of coherence and con-

sistency thus emerges from the collective weight of these contents centering on belief, trust in the guidance that nurtures the relationship between human beings and the divine, and the benefits of a life inspired by virtue and love of what counts. Love is given, furthermore, in the holistic, comprehensive and middle-of-the-road manner the Prophet himself taught and stood for. Muslims are therefore enjoined to speak well of anything that links back to him with the possessive adjective *his*, such as wives, in-laws (fathers, brothers, sons, cousins), associates (all of the Companions), clan (Banū Hāshim), tribe (Quraysh), panethnicity (Arabs) and offspring to the end of time (Hasanis and Husaynis); and not only the nearest blood-kin. Hence this *Musnad Ahl al-Bayt* is intended as a mainstream reference-work on the topic, bridging over the two abysses of fanatic zealotry for *Ahl al-Bayt* and rank odium against *Ahl al-Bayt* that define Shī‘ism and Nāṣibism respectively. The fact that this type of work is hard to find is a poignant illustration of Abū Bakr b. ‘Ayyāsh’s (d. 193/809) famous statement that “The Sunna in Islam is more rare and precious yet than Islam is rare and precious among the rest of the faiths.”

Such a book is also a testimony to methodology as it serves to show that hadith transmission combines sourcing, historiography and biography with the rest of the disciplines, all in the service of Prophetic knowledge. It brings to life synchronic and diachronic layers of schol-

ars who strove to convey what they possessed as faithfully as they had received it, elucidating meanings as the stepping-stone of practice. This inter-generational connection of the *Umma* with its sources, the link-by-link spoken-and-written transfer of revealed knowledge, truth in reporting and the orthodox understanding and application of what is conveyed were and continue to be the intellectual life-blood of Hadith scholarship. All the above demonstrates the care brought by scrupulous and pious ulema to the preservation of Hadith, second only to that of the Qur'ān as the two foundations of the religion and civilization of Islam.

Sadly, many *ijāza* collectors today—let alone the lay public—are hardly conscious of their *isnād* from first to last and clueless of who narrates what from whom, not to mention the status of narrators and texts or the roles of their contents in doctrine, law and any other fields they touch upon. Others might know, but harbor malice for their own *mujīz* due to some perceived unorthodoxy—a profitless legacy. Others yet only seek a superficial blessing from that tree with no intention to cultivate it nor to partake in or share its fruit. All have traded the substance of *isnād* and Hadith learning for the veneer, and are meddlers rather than genuine scholars.

A greater factor yet in the *Umma*'s alienation from its own heritage is the absorption and regurgitation, by

more and more of its secularized pundits of “Islamic Studies,” of Orientalist constructs of Hadith as a manufactured production of authority and of *muḥaddithūn* as fictioneers. As a result you might see one acknowledging the truth of a dozen or so very famous Hadiths but ignoring the rest of the corpus or treating it with skepticism. In this respect the responsibility of academia looms large, and one cannot help but ponder the quip by Shaykh Abū Sa‘īd al-Majd that the University was instituted in Muslim countries to fight the Mosque!

May readers benefit from these pages which were a quarter century in the making and say a prayer for all those named in it as *Those who came into the faith after them say: Our Lord Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancor toward those who believe. Our Lord! You are full of pity, merciful* (al-Ḥashr 59:10), in firm expectation of the time to pass when *We have stripped away all rancor from their chests; rivers flow underneath them and they say, Praise be to God who has guided us to this! Had God not guided us we should not have been guided. The Messengers of our Lord verily brought the truth! Then it is proclaimed to them: That is Paradise; you have been given it as your inheritance for what you have done* (al-A‘rāf 7:43).

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Book	Shaykh	Location	Companion
1 Ma‘mar b. Rāshid, <i>Jāmi‘</i>	Ṣalāḥ Fakhrī	Beirut	<i>mursal</i> of Ibn Abī Ḥathma
2 <i>Muwatta‘</i> of Mālik b. Anas	Muḥammad al-Ya‘qūbī	Damascus	Abū Ḥumayd al-Sā‘idī
3 <i>Musnad</i> of al-Ṭayālīsī	Ibrāhīm b. ‘Aqīl	Ta‘izz	‘Alī b. Abī Ṭālib
4 <i>Musnad</i> of al-Shāfi‘ī	‘Iṣām ‘Arār ‘Abd Allāh al-Ghumārī	Mīdān, Damascus Tangiers	Jubayr b. Muṭ‘im
5 <i>Muṣannaḡ</i> of Ibn Abī Shayba	‘Abbās al-Saqqāf	Singapore	Abū Sa‘īd al-Khudrī
6 Aḥmad, <i>Musnad</i>	Yūsuf al-Rifā‘ī	Mizza, Damascus	Umm Salama
7 al-Dārimī, <i>Sunan</i>	Muḥammad b. ‘Alawī	Mecca	Zayd b. Arqam
8 <i>Ṣaḥīḥ</i> of al-Bukhārī	Bassām al-Ḥamzāwī Abū al-Layth Khayrābādī	Kafarsūsa (Syria) Kuala Lumpur	Abū Hurayra
9 <i>Ṣaḥīḥ</i> of Muslim	Aḥmad al-Ḥaddād Sājīd al-Raḥmān al-Ṣiddīqī	Jeddah Brunei	al-Barā’ b. ‘Āzib
10 Abū Dāwūd, <i>Sunan</i>	‘Umar and ‘Aṭṭās b. Ḥafīz	Tarim	Ibn Mas‘ūd
11 Ibn Mājah, <i>Sunan</i>	Ḥasan ‘Aṭṭās Zakariyyā Bā Gharīb	Singapore	al-‘Abbās b. ‘Abd al-Muṭṭalib
12 al-Fākihī, <i>Akḥbār Makka</i>	‘Abd Allāh al-Kattānī	Damascus	Ibn ‘Abbās

Book	Shaykh	Location	Companion
13 al-Tirmidhī, <i>Jāmi‘</i>	Tāj al-Kattānī Sāmīr al-Naṣṣ	Damascus Tampin (Malaysia)	‘Alī b. Abī Ṭālib
14 <i>Musnad</i> of al-Ḥārith b. Abī Usāma	Salīm al- Ḥammāmī Yūsuf al- Mar‘ashlī	Mīdān, Damascus Beirut	Ibn ‘Amr or Ibn ‘Umar
15 <i>al-Sunna</i> of Ibn Abī ‘Āṣim	Darwīsh al- Khatīb	Aleppo	‘Ā’isha
16 His <i>al-Āḥād wal-Mathānī</i>	‘Alī al-Jafrī	Kayfūn (Lebanon)	‘Ammār b. Yāsir et al.
17 <i>Nawādir al- Uṣūl</i> , al-Ḥakīm	Sālim al- Shāṭirī	Brunei	Salama b. al- Akwa‘
18 <i>Musnad</i> of al-Bazzār	‘Adnān al- Majd	Bāb Tūmā, Damascus	‘Abd Allāh b. al- Zubayr
19 al-Nasā’ī, <i>Sunan</i>	Muḥd. Zakī Ibrāhīm Sāmīr al-Naṣṣ	Cairo Tampin	‘Alī b. Abī Ṭālib
20 al-Nasā’ī, <i>Khaṣā’iṣ ‘Alī</i>	‘Aqīl al- Mahdalī	Brunei	Zayd b. Arqam
21 al-Nasā’ī, <i>al- Sunan al-Kubrā</i>	Zayn b. Sumayṭ	Jakarta	Usāma b. Zayd
22 <i>Faḍā’il al- Ṣaḥāba</i> , Nasā’ī	‘Abd Allāh al-Junayd	Singapore	Ḥudhayfa b. al- Yamān
23 Abū Ya’lā, <i>Musnad</i>	Abū Sa’īd & Abū Ṭayyib Quwaydir	Mizza Mīdān	Fāṭima bint Rasūl Allāh <i>‘alayhimassalām</i>
24 al-Ṭabarī, <i>Tafsīr</i>	‘Abd Allāh al-Talīdī	Tangiers	‘Abd Allāh b. Ja‘far
25 al-Dūlābī, <i>al-Dhurriyyat al-Ṭāhira</i>	Murshid ‘Ābidīn, Muṭī‘ Ḥāfīz	Damascus	Umm Salama

Book	Shaykh	Location	Companion
26 al-Baghawī, <i>Musnad Usāma</i>	Nūr & Ṣāliḥ al-Khaṭīb	Damascus	Usāma b. Zayd
27 al-Ṭaḥāwī, <i>Mushkil al-Āthār</i>	ʿAlī ʿAydrūs Saʿīd Kaḥīl	Batu Pahat (Malaysia) Homs	Umm Salama
28 Ibn Ḥibbān, <i>Ṣaḥīḥ</i>	ʿAjāj & Ṣāliḥ al-Khaṭīb	Damascus	Abū Saʿīd al-Khudrī
29 al-Ṭabarānī, <i>Muʿjam Kabīr</i>	ʿAlī al-Ḥaddād	Jakarta	<i>mursal</i> of Ibn Abī Rāfiʿ
30 al-Ṭabarānī, <i>Muʿjam Awsaṭ</i>	ʿAbd al-Qādir al-Ḥaddād	Jakarta	al-Zubayr b. al-ʿAwwām
31 al-Ājurrī, <i>al-Sharīʿa</i>	Mālik al-Sanūsī	Medina	Abū Saʿīd al-Khudrī
32 <i>Faḍāʾil al-Ṣaḥāba</i> of Qaṭiʿī	ʿĪsā b. Sumayṭ	Singapore	Thawbān
33 al-Ḥākim, <i>Mustadrak</i>	Fātiḥ al-Kattānī	Ṣabbūra (Syria)	Abū Saʿīd al-Khudrī
34 His <i>Maʿrifat Ulūm al-Ḥadīth</i>	Nūr al-Dīn ʿItr	Qasyūn (Damascus)	Ibn ʿUmar
35 Abū Nuʿaym, <i>Maʿrifat al-Ṣaḥāba</i>	ʿAbd al-ʿAzīz al-Ghumārī	Tangiers	ʿAmr b. Shaʿs
36 His <i>Dalāʾil al-Nubuwwa</i>	Aḥmad b. Idrīs Ummduṛmānī	Kuala Lumpur	Ibn Abī Usayd
37 al-Bayhaqī, <i>Shuʿab al-Īmān</i>	ʿUmar b. Sālīm Miḥḍār	Batu Pahat (Malaysia)	Abū Laylā al-Anṣārī
38 His <i>Dalāʾil al-Nubuwwa</i>	Hishām al-Qabbānī Husayn ʿUsayrān	Kuala Lumpur Beirut	al-Muṭṭalib b. Abī Wadāʿa

Book	Shaykh	Location	Companion
39 al-Baghawī, <i>Tafsīr</i>	Nāzim ‘Ādil al-Ḥaqqānī	Lefke (Cyprus)	‘Amr b. ‘Awf
40 His <i>Anwār al-Shamā’il</i>	‘Abd al-Maḥṣūd Fāris	Singapore	Abū Hurayra
41 Ibn ‘Asākir, <i>Arba’in ‘Awālī</i>	‘Abd al-Razzāq al-Ḥalabī	Damascus	Sa’d b. Abī Waqqāṣ
42 His <i>Arba’in al-Buldāniyya</i>	‘Abd al-Raḥmān al-Kattānī Muḥd. Muṭī‘ al-Ḥāfiẓ	Fez Damascus	Ibn ‘Abbās
43 al-Maḥdisī, <i>al-Aḥādīth al-Mukhtāra</i>	‘Alī al-Saqqāf Āl Ṣāfi	Jakarta	‘Uthmān b. ‘Affān

“The term ***musnad*** among Hadith scholars refers to a report with an uninterrupted chain back to its origin, and is used mostly for Prophetic reports.” (al-Khaṭīb al-Baghdādī)

In the Name of Allah, all-Beneficent, most Merciful
The blessings and greetings of the One God on our
liegelord Muḥammad and his Family and Companions

Glory to the One God Who chose the believers out of the family of our liegelord Ibrāhīm and the family of our liegelord ‘Imrān and the family of our liegelord Yāsīn and the family of our liegelord Muḥammad over the worlds! He commanded, in His immutable revelation, to love the relatives of His Prophet Muḥammad—upon him and them blessings and peace—and addressed men and women among them so that the worlds would know how much He had honored them and to what great ranks He had raised them, saying, *Allah only desires to remove impurity from you, People of the House, and to cleanse you with a thorough cleansing!* (al-Aḥzāb 33:33). He thus honored and purified every believer that affirms that station for them as an act of worship and submission to the Divine wish and to please His Prophet. Blessings and peace on the best of those who trod the earth, our liegelord, beloved and patron Muḥammad who exposed the meanings of universal justice in obtaining the ranks of honor for the near and the far—all equally apt to reach them—then gave priority to the meanings of lavish virtue specific to the people of election; namely, to the most virtuous people of his House. May Allah bless him and his pure and fair family and greet them all with fond salutations of peace!

To proceed: countless explicit texts have come to us on the virtues of the Prophetic relatives, such as their being at the apex of the high levels of Paradise; the fact that whoever holds fast to the Qur'ān and to them will never go astray; that they are like Nūḥ's Ark: whoever boards it is safe and whoever declines drowns; that they are a protection from dissent for the Community; that they are the leaders of the people of Paradise; that Allah has promised He will never punish them; that Allah will cause whoever angers them to enter the Fire; that faith does not enter one's heart until one loves them for the sake of Allah and for the sake of their relationship to the Prophet; that whoever fights them is as one fighting on the side of the Great Liar of the end of times; that whoever lends one of them a hand, the Prophet himself shall recompense him on the Day of resurrection; that there is not one of them but will have a chance to intercede on that Day; that every man may vacate his seat for his brother except the Banū Hāshim: they may rise for no one. Shaykh 'Abd al-Hādī al-Ḥāyik said in his quintupling of Imam al-Suhaylī's verses—may Allah have mercy on both:

*Refuge of those in need, I come running to You,
observing the duty owed to the noble House.*

Let Your Beloved water me the day I am raised!

*Never does Your bounty let one hopeful despair.
Kindness is more ample and gifts vaster than that!*

Another quintupling of some verses of Shaykh Muḥyī al-Dīn b. ‘Arabī by the erudite sherif scholar Ḥāmid b. Aḥmad b. ‘Ubayd Allāh al-‘Aṭṭār has:

*Cling to their sanctuary and endear yourself to them,
for on the Day of resurrection they will be overlords.
Do not care for the naysayers of low religion,
for the Envoy never asked for any wage for guidance
When he conveyed, other than love for his relatives.*

These, then, are forty-three full-chained hadiths on the excellence of the Prophetic House, their high rank and the importance of advocating, loving and defending them. They were all narrated to this writer by sherifs, whether verbatim, or through my own reading before them, or that of someone else as I listened, or by virtue of my personal or universal permission to narrate from them. I gathered, documented, and commented the hadiths, aiming to compile only authentic reports in this volume. At times I paired two of my sherif shaykhs, or one sherif with a non-sherif among those I narrate from, for some subtle reason, or to adduce an audition, or to make up for some weakness in one of the two chains so as to match the book’s standard, or in pursuit of a briefer chain, even though the more trustworthy the additional links are, the shorter the chain is in reality. I sourced each full-chained report to a different Hadith book according to its original reporters and gave it its own chapter. In each chapter I may follow up with additional germane reports—either from the same book or from other works—that are for the most part sound,

without their chains, together with benefits related to transmission, history or language in order to enhance understanding of the chapter and familiarity with the reporters. I conclude in the best way with philological and juridical excerpts bearing on various aspects of wisdom and secrets related to their advocacy.

In all, these are 43 fully-chained hadiths sourced to 43 hadith books through 49 sherif shaykhs, by which I hope to obtain the intercession of their grandfather the Prophet—upon him and his Family blessings and peace—and their own intercession. May this work help repay the thanks owed for the Godly, prophetic and saintly favors lavished on this helpless pauper, in the tradition of the imams of this art who compiled books of *Arbaʿīn* in the past. I have named the Arabic version of the book **“The Fair Outcome and Best Goals with 40 Hadiths**

Fully-Chained through 40 Sherifs from 40 Books, on the Excellence of the Prophetic House and Relatives.” Allah is the Grantor of success

towards what He loves and prizes!

May Allah bless our liegelord

Muḥammad, his Family

and Companions,

and grant all

abundant

peace!

Am-

in.